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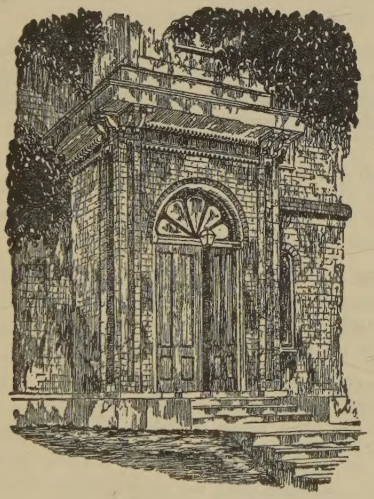
Bangor Theological Seminary



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BACCALAUREATE PRAYER

By MARION J. BRADSHAW

O Thou whom no man hath seen at any time, Source of all our being, Goal of all our highest hope, so lead and direct our hearts and minds that we may feel ourselves placed on this earth to love and to understand. Here where a cross hangs visibly on chapel walls, and in classroom, library, and in every private place, may we feel as if laid upon our heads that pair of pierced hands truly present in every ministry to the children of God.

Here in a place of adoration and of spiritual striving, where at our best we sense the unending battle for men's minds, so guide us that we shall not confuse thy peace with ignoble ease. May we never try to find comfort by avoiding that warfare to which Christ calls, and for which he arms us by the sword he came to bring. Make us know for what to fight, and how. Teach us to use all power which is of thee, that we may be more than conquerors, because we are strengthened with might, by Christ's spirit, in the inner man. And because our way is committed to one who had the courage to face his foes, his friends, himself, and the call of God, keep us who follow him from being overcome of any fear at all, that our days may be lived, and our appointed tasks be done, in that peace which passes understanding, and which the world can neither give nor take away.

Remembering before thee this unique and varied class which is in our minds, and bowed in thy presence, we voice our gratitude for every ministry of hope, for every act of faith, for every manifestation of love, which has helped each member to finish his course. And now for all of us, class, family, loved ones everywhere,

Open our eyes that we may see,
In all around us, signs of Thee,
And by that knowledge which is power,
Sustain and lead us ev'ry hour.

Open our ears that we may hear,
Enough of truth to banish fear;
Enough of grace on us bestow,
To set our life and thought aglow.

Open our hearts to things above,
Until we manifest thy love;
And for that truth which makes us free,
We voice our gratitude to thee.

Open our lips that we may praise
The grace abounding all our days,
And give us, in our striving, peace,
And let thy mercy never cease.

Open our minds that we may learn,
The ways of men to thee to turn;
And by that guidance which we give,
Enable us ourselves to live.

Amen.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXII JULY, 1956 *Number 3*

The Ministry of Reconciliation in An Unreconciled Age

By DANIEL DAY WILLIAMS

(Graduate of the University of Chicago, the Chicago Theological Seminary and Columbia University, Dr. Williams taught at the Chicago Theological Seminary and on the Federated Theological Faculty of the University of Chicago before joining the faculty of Union Theological Seminary. Recently he spent a year associated with H. Richard Niebuhr in studying theological education in the United States and Canada. Dr. Williams gave this address at the Commencement exercises.)

AS we consider the ministry to which we have been called and for which these members of the graduating class have been preparing themselves, I call our attention to the familiar words of Paul in the second letter to the Corinthians:

> "all things are of God, who hath reconciled himself to us by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation." (II Cor. 5:18-19)

There is no suggestion here that the ministry of reconciliation is committed to a special class or office within the church. All who live by faith in Christ are his ministers. All are called to give witness to the word of reconciliation. Yet ordained ministers bear a special responsibility for the preaching of this word, for being pastors to the congregations, for giving leadership to the church. I invite you then to consider our ministry of reconciliation in an unreconciled age.

The word upon which Paul rests so much of the weight of Gospel here—reconciliation—is surely the word which takes us to the heart of that Gospel. Something broken is to be healed; this is the good news. We who have been without hope and without God in the world have been brought near to God, and made one in the community of his people. We who were far apart from one another have been made one new man with peace between us, as the letter to the Ephesians declares. Let us consider then the need, the way, and the fact of reconciliation.

I

The need for reconciliation in our world is obvious to all. The question we face as those who preach the word of reconciliation is, I believe, the question as to how deep the need for reconciliation goes. Is it something added to our Christian life as an extra, sometimes necessary, but not fundamental? Or is the need the deepest truth about our situation?

Ours is an unreconciled age. We can begin with the fact we can hardly grasp, that thirty million people were killed in the last war.

Such is the depth of our failure to live together in justice and in peace. And now we are in a "cold war" under a threat of destruction which would make the last war seem almost insignificant. Surely when we look at the state of the nations and their struggles we know that in that sense at least we live in an unreconciled age.

But some may say that those in the Christian community live above the need for any thoroughgoing cleansing and repentance. Do we in our own souls need the word which has been committed unto us as ministers? When we think of this issue of the need for forgiveness we may recall the famous word of Henry David Thoreau who on being asked near the end of his life whether he had made his peace with God, replied, "we've never quarreled." There are people like Thoreau who have a certain serenity of spirit, and who seem to live on good terms with life and with God. William James called them the "once-born" folk.

Yet it would be a mistake to take Thoreau's remark as proof that some need no reconciliation. When you read his own comments on the people of his time, and his protests against political injustices you realize he saw evil and refused complacency in the face of it. And one wonders whether he was so far from the need for reconciliation himself. Take his comment written after a strenuous conversation with his friend Ralph Waldo Emerson: "Talked or tried to talk with R.W.E., lost my time, almost my identity. He assumed a fake opposition where there was no difference of opinion and talked to the wind." And here is Emerson's comment on Thoreau: "If I only knew Thoreau I should think cooperation of good men impossible." The need for our finding humility and mercy in our judgment of others is real when we look at ourselves honestly.

There are two basic symptoms in the human spirit that ours is an unreconciled age. There is first the resentment of man against the conditions of his life, the injustices, the pain, and the travail of existence. One reason modern existentialism has come so much to the center of attention today is that this philosophy has seized upon the feelings of resentment and hurt which all of us have, and has given a defiant gesture to the universe in the assertion of man's absolute freedom, and in the denial that man has support from any source but his own naked will.

Reconciliation with life is not a simple matter of asserting a naive belief that all is well. It goes to the roots of our very being. Why do the innocent suffer? What and who is God, that he makes this kind of world with all its glories to be sure, but also with its anguish? "How shall we make our peace with life?" that is the cry of man through the ages, and in our unreconciled age. None of our scientific and technical advances, marvelous as they are, have fed the basic hunger in the human heart, to know the meaning of life, to face death with courage and faith, to discover the goodness of life in the midst of its pain and evil.

The second symptom is the burden of personal guilt which is carried by countless folk and in some way by all of us. This is the report which comes to us from the psychological clinic today: that we carry about a burden of shame and self-reproach; that we are not whole people, but people who know what it is to leave undone the things which ought to be done, and to do the things which ought not to be done.

When the prayer of general confession says "There is no health in us" we may rightly feel that this is an extreme statement and that we need not think of ourselves in this way. But we cannot deny that any of us may come to the time when that is the only honest thing he can say. We literally have no resources left for loving our neighbors, and for living in fidelity and peace within ourselves and with others.

Here are the words of a modern novelist, F. Scott Fitzgerald, who may be speaking for all of us when we face the truth at some crisis in our lives:

> "what I might have been and done that is lost, spent, gone, dissipated, unrecapturable . . . the horror has come now like a storm."

If we find it rather easy to say that we are at peace with ourselves and God we may need

to ask by what standard we are measuring ourselves. Remember the picture of the two first-year seminary students walking together and talking over their new studies. One remarks to the other: "What gets me is this having to love everyone, whether you like them or not."

That has "gotten" many of us; indeed all who are honestly trying to live the Christian life. Reconciliation is a perennial need of the human spirit, known both within and outside the community of faith. We need it no less today in our time. That is my confession, certainly, and one which each one of us may make for himself.

II

There is a way of reconciliation, the way of love. But love in its Christian meaning gives rise to so many counterfeits and misunderstandings that we need to say quite carefully what we mean by it, and how love becomes the healing way.

One protection against the misinterpretation of love is to remember that in the way of reconciliation love finds it necessary to protest against injustice. The word of reconciliation which is committed unto us does not make us purveyors of a simple remedy of good feeling for the ills of our common life. On the contrary ours can and often must be a word of judgment and of warning.

The prophets of the Old Testament believed in the love and mercy of God, certainly the greatest of them did. But they did not preach a simple harmony and an easy peace between man and God or between man and man. Indeed, one of the tests given in the Old Testament for the detection of the false prophet is that he cries "peace, peace" when there is no peace. The prophets became lonely men, setting themselves against the wrongs of their people and their times in faithfulness to the word of God committed unto them. That is what the way of love may demand of us.

One of the shining names in the Christian ministry of the 19th century is surely that of Frederick W. Robertson. He was a great preacher with power to communicate the richness and depth of the Gospel. He could have lived comfortably as a pastor and preacher enjoying his skill as speaker and preacher. But Robertson took seriously the word of reconciliation committed to him; and throughout his life preached the word of judgment against social wrong. When the London exposition opened and a special law was passed to open the great Crystal Palace on Sunday there was an outburst of indignation from many pious people. But Robertson asked, "Why is there so much indignation against the Crystal Palace law when there is so little against the really damning sins of society?"

So in our day, whether the problem is war, or racial discrimination, or the perplexities of being the rich nation in a society of poor nations, we must be willing as ministers to allow the word of judgment to find us and our people. This does not set us against our congregations if we speak the truth in love; but it is required if love is to be effective; as Dr. Tillich has said "protest is a form of communion." A protest against wrong in the name of the Gospel is the preparation for the only reconciliation which can be lasting and satisfying to a humanity created in the image of God.

The secret of the ministry of reconciliation is that the word of judgment becomes most effective when it is also the word of forgiveness. Reconciliation means forgiveness. This is the hopeful and redeeming word of the Gospel, that we can forgive as we have been forgiven. The word forgiveness should not suggest any merely sentimental spirit. Josiah Royce once defined Jesus' work of atonement as the work of loyalty. That is a definition of forgiveness, the loyalty of one person to another in spite of the other's act of disloyalty.

This is what forgiveness means in our experience. We are all "tratriots" are we not, to use the word brilliantly coined by a recent writer. Somewhere, sometime we let down the causes we serve, in the family, in the community, in the nation. We all deserve to be judged by God as unfaithful to our calling. It is only forgiveness which heals and restores the broken communities in life.

I suggest a quite simple and personal illustration of this interpretation of forgiveness as

the loyalty which stands by the disloyal one. I often find myself reflecting on my parents and teachers, and more and more marvelling at their patience and love. There were times, many of them, when I needed to be forgiven, and when they spoke the words and did the things which let me know that I was forgiven. But more and more I realize that the most important acts of forgiveness on their part were unspoken, and that I scarcely knew of them at the time. They were standing by me, loyally and understandingly, even when I did not deserve it; and when I did not realize what they were doing in loyalty. But that is the strong way of reconciliation; to stand by the side of the one in need.

The Christian minister can truly bring the word of love to his people as a word of judgment only when he also brings it as a word of loyal understanding and forgiveness. He must stand by his people, as they stand by him, in strength and in weakness, in hope and in despair, never letting go of the faith that God has created each man for the dignity of brotherhood and communion with his fellows and his Creator. Whatever the marring and distortion of our humanity we have produced through our sin God has shown himself merciful and has declared his will that each of us who will respond in faith may by his grace be transformed into the image of Christ. This word of hope may sound to many of our contemporaries in this unreconciled age like an extravagant and pretentious claim. Who are we to say that we can live in the spirit of reconciliation? Every Christian must confess that his own faith is tested just here for when we look at ourselves as people of this world, sharing in its guilt and its weakness we know we cannot simply point to ourselves as proofs that our faith is true.

But we do not point to ourselves in the first instance, though to be sure our faith is increased through the lives and sacrifices of many through the centuries. We point to Jesus Christ in whom God has shown us our true humanity; not as that which we can directly and easily attain, but as the sign of his eternal purpose for us.

III

We dare to speak then not only of the way of reconciliation, but of the fact which stands at the center of our faith, which can be finally known only by faith; that God has already offered reconciliation to us; has established his word of reconciliation among us, in our history; so that all our life is now lived under the sign of his mercy.

When Paul says that the word of reconciliation has been committed to us he is not speaking of an ideal to which we are to attain, but of the foundation laid in Christ upon which we stand even in our weakness. "We preach not ourselves, but Christ Jesus," this is our ministry and this is the secret of our boldness in it. We speak out of a new spirit which has been created in our midst through Christ. We live in dependence not upon ourselves but upon God who has not waited for us to take the initiative; but who has sought us out. "Thou dost hunt me like a lion," says Job. And in the New Testament Christ is known as the one in whom God has "hunted us" in our alienation and brought us back to himself. So in the letter to the Colossians:

> It pleased the Father that in Him should all fullness dwell, and having made peace through the blood of his cross by him to reconcile all things to himself . . .
>
> And you that were sometimes alienated and enemies in your mind now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight. (Colossians 1:20-1)

To bring this word of reconciliation to our divided and torn age is a privilege too great for words, and one which none of us deserve. Yet it is our privilege as Christian ministers. There are many implications in such a conception of a ministry. I speak of two of them briefly in closing.

First, it becomes clear that the ministry to which we are ordained, and to which also as laymen we are called, is the ministry of Christ and his Church first before it is anything else. I will put this point personally. I was ordained in a Christian denomination. I am deeply appreciative and proud of the tradition of that

denomination, and am grateful to be able to serve within it. But I am quite certain about this: I was not ordained first to the ministry of a denomination, I was ordained to the ministry of Christ. He did not establish the denominations that the gates of hell should not prevail against them. He established his Church, the universal community of the people of God. He called this people to live in the way of love and to be the witness to the healing power of the Gospel among the nations. I do not think of my ministry as being confined within a segment of Christ's Church. I want to serve in such a way that I may reach out across historic divisions and differences and discover how the unity of the body of Christ may become more manifest to our time.

Certainly there will always be different forms of the Christian Church in its polity, its worship, and its work. We need not impose a legalistic pattern upon Christ's body, and declare that unity in him means a denial of all diversity of witness. But we rightly become impatient with denominational differences which no longer ought to keep us apart. Indeed, the story of the ecumenical movement in our time, I believe, is that the people in the Churches have already grown beyond their denominational structures. They are already seeking newer and deeper forms of the Christian Church across traditional lines. The question for us as ministers is whether we are responding to the swiftness with which the spirit is speaking to the churches and calling us to an ecumenical fellowship. The word of reconciliation which has been committed unto us must begin its work in the Church itself.

The second implication of the Gospel for our unreconciled age is the imperative it gives us as we deal with the bitter conflicts of man with man. God has made mankind to dwell in brotherhood upon the face of the earth. We should not speak of brotherhood as an ideal to be achieved, though in one sense it is that. But in the Christian faith we speak of it as that which God has already established among us in Christ, whether men fully recognize it or not.

Recently in South Africa where the races are separated by law and by force the Prime Minister made a speech. He declared that the crisis in South Africa would come in the next twenty-five years. The issue he said is whether Christian civilization would survive, meaning of course, the present kind of civilization. But if we speak out of the New Testament faith we have to put the matter differently. The real crisis of any civilization which tries to segregate the races, whether in South Africa or in our own nation, took place many centuries ago when the flaming declaration that in Christ there is neither Jew nor Greek, bond nor free began to be preached to the world.

So when the modern Christian novelist Alan Paton wrote his *Cry the Beloved Country* with its description of human indignity, and terrible suffering in South Africa he wrote out of the witness of the New Testament. His story of the Father who goes into the slums of Johannesburg to save his son in the midst of degradation is a modern reenactment of the parable of the prodigal son and is written in the spirit of the faith which knows how God once sought out erring humanity even to the giving of his only Son.

The word committed unto us, is not our word, but God's, and it becomes ours only through his grace. We preach in the midst of an unreconciled age. We know in our hearts and lives the meaning of being lost, the loneliness of the life unfilled with love. Yet we do not preach ourselves; but we preach Christ who brought us in flesh and blood the word of reconciliation, and who gave us this ministry for his sake. Therefore we never lose heart in it.

Insights Gained in a Quarter-Century in the Ministry

By EDWARD J. MANNING

(An alumnus of Bangor Theological Seminary of the class of 1926 and of Columbia College, Mr. Manning served the First Unitarian Congregational Society, meeting in the Church of the Saviour, Brooklyn, New York, in the critical years, 1930-45. This address gives an account of some of his experiences.)

THE thoughts which I shall share with you tonight are not a sermon, in the usual sense of the word, but rather some insights gained in the course of my ministry over many years. When I decided to prepare for the ministry, I went to a very good friend of mine, the salesmanager of the firm for which I worked, and told him my purpose. He looked at me in bewilderment and said: "Ed, I always thought that you had common sense, but I guess I was mistaken. Pardon me for being frank—but from what you have just said I know that you are a plain fool." That was a long time ago. My friend has been dead these many years, but if he were alive, and with us tonight, I could tell him that I still believe that my decision was a good one and that far from being a fool, I was a wise man because my life has been enriched by the wisdom, experience, happiness and spirituality I have gained since I entered the liberal ministry.

For fifteen years (1930-1945) I was privileged to serve this congregation. These were momentous years in the history of our country and of the world producing a major depression, and the second World War, which established the unenviable reputation of being the most destructive, the most horrible, the most diabolical war since the dawn of civilization. The last days of this awful carnage witnessed Man's supreme scientific achievement, and the ultimate in fiendishness—the use of atomic energy as an agent of destruction. The atomic age is with us—and only the use of Man's best intelligence and the recovery of the idealism of true religion can safeguard the human race from the menace which overshadows it.

Even though the last twenty-five years have severely tried all of us in the fiery crucible of adversity, they have been years rich in the harvest of the things of the spirit. During this time I have witnessed the revelation of the human soul in the sublimity of its grandeur. I do not know anything more inspiring than the opportunity to behold ordinary men and women facing the vicissitudes of life with courage, fortitude and faith. And this opportunity is the unique reward of the ministry.

The ministry differs from every other profession in that it opens doors through which the heights and depths of human nature can be viewed. If I am an enthusiast about Man—in spite of the sorry record of these last three decades—it is not because I am a naive optimist who believes that everything happens for the best in the best of all possible worlds. Everything does not happen for the best and our world today is one of the worst possible worlds imaginable. Modern man ought to be ashamed of himself. With the power to make his earth a veritable heaven—with the ability to abolish poverty and to create a community of peace-loving nations—he has all but wrecked his world, and has given to posterity a heritage of ruin and fear. No one can tell me that modern man is a creature of sweetness and light. I know what he has done with his intelligence and his strength, when he has followed the Pied Piper of power. I have seen, as you have seen, Man, crazed by the strong wine of chauvinistic nationalism, rushing pell mell down to destruction like the Gaderene swine of Jesus' day. Moreover, I have had a close-up of individuals who have betrayed every fine impulse that ever burned in their shriveled souls. Ingratitude, unkindness, forgetfulness, disloyalty, prejudice, boorishness,—I have seen every manifestation of that devil's

brood of human behaviour patterns. It would be so easy for me to play the role of the prosecuting attorney and draw up an indictment of Man as a corrupt creature—the supreme clown of the universe. Yes—it would be easy to castigate Man! I have an abundance of evidence. But that would be as unfair as it would be simple. To indict Man for his folly and wickedness would be to overlook some of the most important facts in the history of our human race. Man may have played the fool, but there are signs which indicate that he may be coming to his senses. He shows symptoms of repentance—and it is possible that the colossal sacrifices of the war years may not have been in vain. Even now, along the horizon of the future there loom the shining towers of the City of God—that City of which St. Augustine dreamt even as the barbarians beat upon the gates of the city of Rome. The United Nations organization may yet justify the high hopes of all right-minded men and women, and put to rout the prophets of doom who were willing, even before it had a chance to function, to officiate at the requiem for its departed soul. Man collectively may be redeeming himself. Man individually has made faith in him possible through the nobility which he has displayed in the face of circumstances seemingly insuperable. The great souls of the race have borne testimony to what Man may become. Ordinary men and women have revealed the divinity that dwells within them.

My relationships with people in the course of my ministry have given me this great revelation—that faith in Man is possible! It is not so difficult to believe in God. There are moments when faith in a Power which sustains the universe comes as naturally as breathing. No one can look at a glorious sunset without being deeply stirred and that aesthetic experience may well attest to the Reality hidden behind the veil of soul-stirring beauty. There are times when the wonders of the world are so evident to us that we exclaim: "The undevout astronomer is mad!" And we feel as the psalmist did when he exclaimed: "He counteth the stars by number—he healeth the broken heart." There are occasions when the dazzling brilliance of the mind of Man himself comes to demand that this miracle be traced to the Great Mind which is reflected in the accomplishments of the mind of the creature whose wizardry snatches the mysteries from the closely guarded citadels of nature. No—faith in God is not nearly so difficult as is faith in Man. Who was it once said: "I could believe in humanity if it weren't for Man"?

Let me illustrate this faith in Man by drawing upon my experiences during my ministry. Shortly after I began my ministry the depression broke upon us in all its fury. There were those in the congregation who knew the anguish of the fruitless quest for work. I spent many an hour with men and women who spent their waking time following every clew, however slim, that offered the chance of work. I learned how devastating an experience it is to be eager to do any work, only to find a "No Help Wanted" sign on every door. One redeeming feature of these trying days was the sympathetic understanding which so many employers gave to the applicants they had to refuse. As one person put it: "When you apply for work, you know that you will almost certainly be turned down—but at least you will be refused with kindness."

I count those heart-rending years of the depression as valuable because I saw hope triumph over despair. I saw the common desire to help rise to the heights of sacrificial service. Men and women who could ill afford to part with their scanty savings came to your ministers and made it possible through discretionary funds to create jobs that removed the spectre of want and preserved the dignity of the human soul. Yes,—I saw the depression mastered by those who had at their command the resources of the liberal faith.

The war drums beat their alarms on that fateful September morning in 1939. Almost from the moment that the wings of death cast their ominous shadow over Europe, Americans felt dire forebodings. And when, on that tragic Sunday—December 7th, 1941, our beloved country was drawn into the vortex of strife, we knew that we would have to tap the sources of courage and faith as they had never been

tapped before. One of our fine young men was in the Philippines when Bataan and Corregidor fell. How our hearts went out to him! He was no soldier. Gentle, kind, helpful, what strange prank of fate thrust him where war was most frightful! Yet he endured the horrors of being a prisoner of the Japanese only to die at sea while being transferred from one prison camp to another. How well do I remember that last night he spent in Brooklyn, before he went off to the wars. How cheerful he tried to be; how courageous the part he played! I cannot think of him as dead—he was too vital. He loved to laugh, he loved to sing, and he loved to make other people happy. O somewhere out there in the vast unknown his gallant soul must be making bright some room in the Father's house of many mansions!

And then there was that bleak, cold afternoon when I stood beside a grief-stricken father and mother as the body of their son was lowered into the grave. This young lad had died of a disease that swept the camp out west where he had been in training. These parents wanted help—not material help—but that help which is mediated only through the outstretch of one human soul to another. They wanted some assurance that the life of their boy so recently begun had not been snuffed out like a guttering candle. Who could give them that assurance but a man of faith?

I must not dwell upon the tragic side of life. My ministry has been illumined by entrance into the joyous events in the lives of people. There were birthday celebrations of young and old, when I looked into the innocent eyes of some child, or saw the care-lined faces of the aged—those whose eyes were deep pools of tenderness fed by the springs of suffering and toil.

There were weddings when youth pledged to youth unswerving loyalty, hallowed by the acknowledged presence of the Good Giver of the gift of life. "To have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish until death us do part!"

There were christenings—when the water of purification, so little heeded by the child on whose brow it was poured, worked a miracle in the hearts of those who grasped the significance of the solemn moment. To give to a tiny infant that which will be his most cherished possession—the name he will carry through his life; to pray that he may always keep that name honorable; to realize the divine possibilities that lie hidden within every budding life, is to participate in one of the great occasions of human experience.

There were ventures in which the spirit of co-operation was incarnate. Someone once said that the only good thing that could be said of war was its ability to arouse the spirit of co-operation among the citizenry. In time of war people give of their time, their money, their energy. They give blood to Red Cross blood banks. They work at folding bandages. They patrol lonely streets; they watch for hostile aircraft. No sacrifice is too great for the patriotic citizen when his country is in danger. That spirit of unselfish devotion is always present among those who are devoted to the Church.

In the ministry I have seen consecrated persons work indefatigably and often without any recognition other than that which comes from the knowledge of having done a good job for a worthy cause. In my happy years here with you, and later in my church in New England, I received through friendship, loyalty and devotion, the sacrament which nourished my soul—the sacrament of human idealism. May I cherish the hope that I, too, have ministered to others through the sacrament of personalized Truth, the bread of heaven; that bread which comes through the spoken word—the word made real through deeds—and our comradeship together in behalf of the building of the City of God.

Let us Pray:—

Almighty God, we beseech Thee mercifully to look upon Thy people; that by Thy great goodness, they may be governed and preserved, evermore, both in body and in spirit. In the spirit of Jesus Christ we pray—Amen.

MRS. MARION J. BRADSHAW

By Andrew Banning

ON June the first, Mrs. Bessie Bradshaw passed on from this temporal life. She left quietly, as she probably would have preferred, either in sleep or in preparation for sleep. Those who mourn her passing include not only the members of her own family, but also the members of the Seminary family, and a great company of friends.

This tribute to her life and memory is in the nature of the repayment of a debt gratefully acknowledged and repaid. When Marguerite Banning died in 1951, it was Mrs. Bradshaw's tribute to her, in *The Alumni Bulletin* that meant so much to me and to Marguerite's friends and relatives. It was the kind of tribute Marguerite would have been glad to read, and the kind anyone might be proud of.

But behind this tribute there existed a relationship which is so revealing of the kind of person Mrs. Bradshaw was. It was she who succeeded in getting Marguerite to widen the circle and extend the boundaries of her life during the last years She won her over into taking an active part in the affairs of the community, especially of the church and the Christian community. Her last years became thereby more rich and meaningful. And during the days of Marguerite's last illness, it was Bessie Bradshaw who came frequently to chat with her, comfort her and read to her, and in general manifest that sincere concern which for a sick person can be the best medicine.

I make mention of this now because it tells so much about Mrs. Bradshaw, and because I believe it to be characteristic of her. For there were, as I knew her, two outstanding features in her life that made her what she was. The first was that she had the ability to draw out and bring to expression what she believed to be unused talents in others. Apparently she had a keen awareness of what lay beneath the surface, of the potential calibre, in other persons. Perhaps it was a persistent conviction that most people could find what was for them an uncharted course, very rewarding. Perhaps this was a part of her enthusiasm for the missionary enterprise. It manifested itself in her promoting of the Interracial Forum in Bangor, for which she provided the major stimulus and encouragement. She convinced its members that they could enjoy and profit from a discussion of important social questions, without regard for race or class or academic training. She convinced them that they could sing, and under the direction of Mr. William J. Cupp they maintained for several years an Interracial Chorus, giving public concerts. She had the same ability to draw individuals out of their self-imposed limitations. When she suspected that a person was hiding candles under a bushel, she proceeded to get the candles out in the open. She helped many people add new chapters to their lives which otherwise would not have become part of the book. I recall hearing her say to someone: "Don't fret about what you can't do. There is more fun and surprise in discovering what you can do."

The other characteristic of Bessie Bradshaw was that she had a very human, yet gracious concern, for those who had troubles. There was no pretense about it, or any playing of a role. Her regard for others was warm and honest. On the occasions when I was witness to it, there was always the transmitting of her own assurance and open-heartedness, which left behind the feeling that things would be better.

Mrs. Bradshaw was not a person of impressive physical strength and stature. But she gave the impression of being strong with the strength of her convictions, and of her determination to increase the values of life for others.

She passed away with an open book beside her, perhaps not an unfitting symbol of her faith that the book of life still has many unread chapters, both for others and for herself.

SEMINARY NEWS

RESOLUTION OF THE BOARD OF TRUSTEES OF BANGOR THEOLOGICAL SEMINARY IN MEMORY OF WILLARD STREETER BASS

"The members of the Board of Trustees of Bangor Theological Seminary are one in sorrow because of the death of Dr. Willard Streeter Bass.

"Men are often unable to utter all their hearts would say in praise of their fellows in Christ our Lord. But we have worked with a dedicated man who gave unselfishly of his talents and life to Bangor Theological Seminary, as he did to many Christian services in Maine.

"Dr. Bass was elected to our Board of Trustees in 1920. And in 1952, he became Chairman of the Board, and his service was faithful and brilliant. We are united in a resolve to give thanks to Almighty God for this beloved servant who was our friend and fellow.

"He was a great and good man. He was a man of convictions. He was a man of devotion. There was loyalty in him in all seasons and moods. And thus he was enabled to serve well and wisely in his time.

"The Board of Trustees resolves to convey our sympathy to Dr. Bass's loved ones; and we pray that God will bless them and keep them."

CLARENCE W. FULLER ELECTED CHAIRMAN OF THE BOARD OF TRUSTEES

The Reverend Clarence W. Fuller was elected Chairman of the Board of Trustees of Bangor Theological Seminary at the annual meeting of the Board in June. "Chuck" comes to this important position well qualified. His fine qualities of leadership will bring strength to the Board; his rich background of experience in church affairs, both at the state and national levels, will lend prestige to the Board; and the first-hand knowledge of the traditional values of this grand old Seminary, which he has gained through close association with the school as student, alumnus, Assistant to the President, and member of the Board of Trustees, will be of inestimable help to the Board in guiding the Seminary through the years that lie ahead.

President Emeritus Harry Trust was in Maine on several occasions during the month of June. He was in attendance at the meeting of the Board of Trustees of Westbrook Seminary in Portland, of which he is a member, and gave the Commencement address to the graduating class. He served as chaplain during Commencement week at Bowdoin College and attended the 40th anniversary of his class at Bowdoin. He also attended the Anniversary Week exercises at the Seminary and gave the prayer at the graduation exercises on June 5th. *(Address: Box #643, Lenox, Mass.)*

CHRISTIAN ASSOCIATION BANQUET

The Christian Association banquet honoring the Senior Class was held Friday evening, June 1, 1956, in the new dining room of the First Congregational Church in Brewer with 95 attending. The invocation was given by Dr. Mervin M. Deems, Dean of the Seminary. Mr. Ralph M. Cook, retiring President of the Christian Association, was toastmaster and presented the list of new officers: President, Raymond H. Bradley, Jr.; Vice President, Ernest H. Huntzinger, Jr.; Secretary, Carlyle A. Smith; and Treasurer, Walter G. Hartley. President Whittaker gave a tribute to Mrs. Marion J. Bradshaw, whose death had occurred earlier in the day, telling of the place Mrs. Bradshaw held in the hearts of the faculty and student body, of the work which she had done and of her active interest shown in the past thirty years, and of her exceptional personality and accomplishments.

Quoting the title of a currently popular song, "Memories Are Made of This," President Whittaker spoke in a humorous vein recalling

what he would remember most about each member of the graduating class.

Mrs. Whittaker presented P.H.T. (Putting Hubby Through) degrees to the wives of the Seniors and spoke briefly in commendation of the indefatigable courage of these girls as they have worked shoulder to shoulder with their husbands, keeping the home and working outside in business offices and in the school room, in order to help with the expenses involved in preparation for the Christian ministry.

Luke Torosian spoke on behalf of the members of the Senior Class, expressing the appreciation and gratitude of the class for the many opportunities which the Seminary has given them and particularly for the "open door" it has provided through which they have passed to attain a thorough educational preparation for the profession of their choice.

A reception and dance followed the banquet. Arrangements for the affair were in charge of Howard E. Quirk.

BACCALAUREATE SERVICE

The 137th Anniversary Week exercises opened with the Baccalaureate Service in the chapel at 4:30 P. M. on Sunday, June 3, 1956. The order of worship follows: Invocation, Rev. Stephen Szikszai, Th.D.; Scripture Reading, Rev. Walter L. Cook; Prayer, Rev. Marion J. Bradshaw, D.D.; Sermon, Rev. Milton M. McGorrill, D.D.; Prayer and Benediction, President Frederick W. Whittaker, Ph.D. Mr. Kenneth G. LaFleur, '56, was at the organ.

In his sermon entitled "The Constant Work of Religion," Dr. McGorrill based his remarks on Isaiah's vision. "This is an age of faith," Dr. McGorrill said. But he pointed out that much of our faith is in the wrong things. Alert, sensitive religion brings life under judgment and life stands before the highest that one knows and feels the tug of its demands. It is not a pronouncement of doom, though sometimes it may be, so much as the lure, the appeal, the cosmic push of the greater—until in comparison we stand on a lower level. For the theist it is the call of his God; for the nontheist it is the persuasion of the supreme values.

Dr. McGorrill warned that genuine religious faith does not stop with judgment—it offers and supplies renewal, transformation, life made again. No essay on sociology will do, nor a treatise on economics or the latest in psychology will touch people—no one else is offering renewal. You, the young men who are going forth into the ministerial field, representing religion, must offer it. There are many beaten, disappointed, struggling persons; the offer of religion is that life can be made again.

Religion offers the dynamic of skepticism. There are no final answers; there are no closed circuits to truth. The genuine advances of religion and of man's life have come through those who had indeed great faith, but also a measure of healthy skepticism. It is those today who are skeptical of the idea that final truth can be enclosed in one system who will lead the way to a world culture and a world set of values.

Truth knows no boundaries; love has no limitations; fellowship is the common coin of understanding. Though skepticism is a necessity in the total contribution of the church, it is sterile unless it is linked with a commitment to what is genuinely seen.

Dr. McGorrill is minister of the Church of Universal Fellowship, Orono, Maine, and is a lecturer in the Homiletics department of the Seminary.

ALUMNI DINNER AND RALLY

On Monday evening, June 4th, an alumni rally and dinner were held at the Bangor House at which Rev. Clarence W. Fuller, '37, presided. Plans for the financial campaign and the new building were discussed. Speaking at this meeting were President Frederick W. Whittaker, President Emeritus Harry Trust, Vice President Daniel W. Fenner, Rev. Clarence W. Fuller, Mr. Charles F Bragg, II, Treasurer of the Seminary, and Mr. L. Felix Ranlett, a member of the Board of Trustees

of the Seminary. The Seminary choir presented a brief musical program under the direction of Mr. William R. Mague.

ALUMNI ASSOCIATION MEETING

The Alumni Association held its annual meeting in the chapel building on Tuesday morning, June 5th, at 9:30 o'clock with Rev. Clarence W. Fuller, '37, retiring President, presiding. Rev. Charles R Monteith, '38, was elected President of the Association, Rev. J. William L. Graham, '23, Vice President, and Rev. Ernest C. Flood, '32, Secretary-Treasurer.

President Frederick W. Whittaker, '43, spoke to the group on the long range plans of the Seminary, and Dean Mervin M. Deems, Vice President Daniel W. Fenner, '51, and Rev. Walter L. Cook, Director of Student Field Work, discussed special aspects of the school's activities.

At the joint meeting of the Alumni Association and the Bangor-Brewer Ministers' Association, which immediately followed the Alumni Association meeting, Dr. Daniel Day Williams of Union Theological Seminary, New York City, spoke on the Study, "Theological Education in America." Dr. Williams urged that the seminaries concentrate on basic training of ministers in the fields of theology, psychology, and Biblical interpretation and recommended post-graduate work for training in specific techniques. He spoke of trends and policies set forth in the Study, adding that there is a great need for an adequate number of ministers but that they should be qualified not only in terms of academic training but also in spirituality. Dr. Williams called for scholarships to provide capable men with the necessary training. He said it was the responsibility of the churches to find means for setting up scholarships and it should not be the task of the theological schools to have to raise money for this purpose.

Luncheon in the Seminary Commons followed Dr. Williams' address with about 100 in attendance. Rev. Clarence W. Fuller, '37, presided at the luncheon meeting and introduced President Frederick W. Whittaker, '43, who spoke briefly to the group. President Emeritus Harry Trust, '13, was the alumnus who travelled the greatest distance to attend the meeting.

PRESIDENT'S OPEN HOUSE

At 4:30 o'clock on Tuesday afternoon, June 5th, President and Mrs. Frederick W. Whittaker held open house at their home at 15 Fifth Street. President Emeritus Harry Trust of Lenox, Mass., assisted President and Mrs. Whittaker in receiving guests, and Mrs. Harold L. Shepard, Mrs. Robert A. Noe, Mrs. Clarence W. Fuller, Mrs. Ellison F. Beckwith and Miss Barbara Whittaker were acting hostesses.

ANNUAL MEETING OF THE BOARD OF TRUSTEES

The 137th Annual Meeting of the Board of Trustees was held on Monday morning, June 4th, in the Seminary chapel. A memorial service for former Chairman Willard Streeter Bass, conducted by President Frederick W. Whittaker, '43, and the Rev. Arthur R. Macdougall, D.D., '24, preceded the business meeting.

Plans were formulated for the erection of a new library and administration building and for the campaign in the fall for capital funds to finance this building program. The goal of the campaign has not been set. According to tentative plans, the new building will house the library and administrative offices. Renovations of the chapel are being planned to provide more class room space and a larger auditorium for worship services. The rooms in Maine Hall, now used as offices, will be converted into additional dormitory rooms. Rev. Clarence W. Fuller, '37, was elected Chairman of the Board, replacing the late Dr. Willard S. Bass. Mr. Donald S. Higgins of Bangor re-

signed as member of the Board after 21 years of devoted service. Dr. Cornelius E. Clark, '22, was re-elected Secretary of the Board, and Mr. Charles F. Bragg, II, was re-elected Treasurer.

Three new members were named to the Board: Mr. John Lowell, Nahant, Mass., Vice President of the Boston Safe Deposit and Trust Company, an investment analyst and a graduate of Harvard University; the Reverend Frederick W. Alden, D.D., Concord, N. H., Superintendent of the New Hampshire Congregational Christian Conference, and a graduate of Dartmouth College and Andover Theological Seminary; and the Reverend James W. Lenhart, D.D., minister of the State Street Congregational Church of Portland, and a graduate of Bethany College and Yale Divinity School. We are fortunate in having such strong men added to the Board at this time and we welcome them most heartily to this closer fellowship.

ANNIVERSARY EXERCISES

The Anniversary exercises were held in Hammond Street Congregational Church at 8:00 o'clock on Tuesday evening, June 5th, with Dr. Daniel Day Williams of Union Theological Seminary, New York City, giving the Commencement address. This address is printed elsewhere in this issue.

The program follows: Invocation, Dean Mervin M. Deems, Ph.D.; Anthem, "Onward Ye Peoples," the Seminary Choir, Mr. William R. Mague, Mus.B., Director, Mr. Kenneth G. LaFleur, '56, organist; Commencement Address, "The Ministry of Reconciliation in an Unreconciled Age," Professor Daniel D. Williams, Ph.D.; Anthem, "Be Still My Soul," the Seminary Choir; Conferring of Degrees and Presentation of Diplomas, President Frederick W. Whittaker, Ph.D., '43; Awarding of Prizes, the President; Prayer, President Emeritus Harry Trust, D.D., '13; Anniversary Hymn, "Lead on, O King Eternal"; Benediction.

THE CLASS OF 1956

Bachelor of Divinity

Ralph Miller Cook, Jr., '56, Springfield, Mass.
Edward Hathaway Dodge, '53, Auburn, Maine
William Reginald Gordon, '56, Brunswick, Maine
Thomas Harvey Graves, '54, Chester, Vermont
Frederick Andrew Momenthy, '55, West Roxbury, Mass.
Robert Alexander Noe, '56, Langhorne, Pa.
Luke Torosian, '56, The Bronx, New York

Diploma Course

William Otis Cleary, Jr., Portsmouth, N. H.
William Edward Flynn, Marlboro, Mass.
Henry Hansen, Brooklyn, N. Y.
Gerald Baldwin Kinney, Bangor, Maine
Kenneth Gordon LaFleur, East Vassalboro, Maine
Edwin Charles Meineker, Pittsfield, Mass.
Deale Bradbury Salisbury, Ellsworth, Maine
Harold LeRoy Shepard, Sturbridge, Mass.
Edward Albert Smith, Bridgewater, Conn.
Clifford Cecil Tobin, Wilton, Maine
Joseph Woods, Greenfield, Mass.

VICE PRESIDENT FENNER RECEIVES HONORARY DEGREE

Vice President Daniel W. Fenner was awarded the honorary degree of Doctor of Humane Letters by New England College, Henniker, N. H., at its graduation exercises on June 25, 1956. Dr. Fenner delivered the baccalaureate to the graduating class.

President Laurie Cox of New England College cited Dr. Fenner's efforts in recruiting men for the Christian ministry and his other outstanding service to Bangor Seminary during the past three years. Dr. Frederick W. Alden, chairman of the Board of Trustees of New England College, presented Dr. Fenner for the degree and reviewed the history of his life as a Christian layman and minister. Dr. Alden is Minister of the New Hampshire Congregational Conference and is a member of the Seminary's Board of Trustees.

Dr. Fenner was recently given tenure in his administrative office and status as a member of the faculty at the Seminary. In addition to the L.H.D., Dr. Fenner holds an A.B. degree from Colby College, and a B.D. from Bangor Seminary. During his ministry in Maine, he served churches in Solon, North New Portland, and Skowhegan. Prior to that, he was engaged in business for 14 years in New York, Ohio, and Missouri. An ordained minister in the Presbyterian Church, U. S. A., Dr. Fenner is a free-lance writer for the Westminster Press; president of the Bangor Symphony Orchestra; a trustee of the Northern Conservatory of Music; a member of the Bangor Rotary Club, and Ziyara Temple, Order of the Mystic Shrine. In 1955 he was chairman of the Bangor-Brewer Community Chest campaign. For the last three summers he has served as pastor of the Union Congregational Church, Hancock, Maine.

ALUMNI MEETING

A meeting of the alumni was held in the Y.M.C.A., Omaha, Nebraska, on Monday noon, June 25, 1956. Thirty-seven alumni and friends were in attendance. Presiding at the luncheon was the Rev. Clarence W. Fuller, '37, immediate past president of the Aumni Association and newly-elected Chairman of the Seminary's Board of Trustees. The principal address was given by President Frederick W. Whittaker, '43, who spoke of the present status and future plans of the Seminary. Items of especial importance were the forthcoming inspection of the Seminary for possible accreditation by the American Association of Theological Schools, the proposed addition of a new faculty member in the field of Christian Education, and the major financial campaign scheduled for the fall to secure funds for the erection of a new library and administration building.

Dean Mervin M. Deems spoke informally concerning the scholastic research which is being carried on by some members of the faculty at Bangor Seminary. In discussing the uniqueness of Bangor Seminary, Dr. Deems stressed particularly the spirit of fellowship of B.T.S. alumni which he has noticed not only on campus but at all occasions where they are gathered. This close and congenial feeling among the alumni Dr. Deems finds most characteristic of the Seminary both now and in the past. Dr. Deems then called on Dr. Morriston J. Thomas of the class of 1898 to give his impressions of the Seminary. Dr. Thomas spoke of the fine history of the Seminary; he also spoke very warmly of Dr. Deems and of his friendship and association with him in Chicago and congratulated the Seminary on having called Dr. Deems again to its faculty.

Rev. Clarence W. Fuller, speaking for the trustees, expressed the confidence of the Board in the administration and urged the alumni to give full support to the Seminary program.

Those present included:

'98—Dr. and Mrs. Morriston J. Thomas
'21—Dr. David Nelson Beach
'31—Rev. Elwyn Owen
'33—Rev. W. Robert Mayhew
'34—Rev. and Mrs. Alexander D. Loudon
'35—Rev. and Mrs. Kenneth V. Gray
'35—Rev. and Mrs. Ned Burr McKenney
'35—Rev. John E. Morgan
'35—Rev. Louis C. Toppan
'36—Rev. Leonard W. Fowler
'36—Rev. and Mrs. Roland C. Marriott
'37—Rev. Raymond J. Cosseboom
'37—Rev. Clarence W. Fuller
'38—Rev. Gordon H. Washburn
'39—Rev. John W. MacNeil
'42—Rev. Emil A. Ahokas
'43—President Frederick W. Whittaker
'44—Rev. Norman F. Brooks
'44—Rev. Paul E. Syster
'45—Rev. Thomas H. Campbell
'46—Rev. John H. Alexander
'46—Rev. and Mrs. John M. MacNab
'47—Dr. Lawrence F. Small
'50—Rev. Royal G. Davis
'53—Rev. C. Raymond Probst
'54—Rev. Carl M. Kingsbury
Dr. and Mrs. Mervin M. Deems
Rev. J. Arthur Martin (son of the late Professor John J. Martin)

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

x-'96—It was impossible for Walter H. Johnstone to attend the Anniversary Week exercises this year in celebration of the 60th anniversary of his class in the Seminary. Mr. Johnstone is 85 years of age and though he wanted very much to be here he felt that it was impossible to make the long trip. He sent a letter of greeting. *(Address: 7920 Barnes St., Philadelphia 11, Pa.)*

06—William C. H. Moe, who is 80 years of age, was not able to attend the 50th anniversary of his graduation at the Seminary in June. Dr. Moe says he would like to retire from his church this year but his people do not want him to. Our sincere congratulations to Dr. Moe on a long and dedicated ministry. *(Address: Tolland, Conn.)*

10—J. Burford Parry will join the Babson Institute faculty at Wellesley as teacher of biblical literature, according to an announcement made at the June Commencement. Dr. Parry has been serving as interim minister of the Chestnut Street Congregational Church in Worcester, Mass. On "Go To Church Sunday" in June a special Masonic mass was held in the Wesley Methodist Church of Worcester at which Dr. Parry was guest preacher. Over 1800 Masons marched in procession to the church. The subject of Dr. Parry's sermon was "The Invisible Temple in the Drama of our Time." *(Address: Pond St., Hopkinton, Mass.)*

x-'12—Reverend and Mrs. Charles L. Kinney observed the 50th anniversary of their wedding at an open house in Hartland, Maine, on June 27, 1956. A service of blessing and dedication, led by the Reverend Homer S. Hughey, '39, and the Reverend E. Hartwell Daley, preceded the open house and later, during the musical program, Mrs. Hughey sang several vocal solos.

Mr. Kinney retired from the active ministry of the Methodist Church in 1954 and since that time has been residing in Newport, Maine. During his ministry Mr. Kinney served the following Methodist Churches: Thomaston, Brownville Junction, Bar Harbor, Caribou, South Paris, Rumford, Westbrook, Bath (Beacon Street), Skowhegan, and Corinna. Mr. and Mrs. Kinney's grandson, Gerald B. Kinney of Bangor, graduated from the Seminary in June of this year and is minister of the Methodist Churches in Orrington, Orrington Center, and South Orrington, Maine. *(Address: 23 Grove St., Newport, Maine).*

'20—William G. Kirschbaum is now minister of the Congregational Church in Housatonic, Mass. He formerly served as minister of the Congregational Church in Zanesville, Ohio (1952-56). *(Address: Housatonic, Mass.)*

'26—Edward J. Manning has written in appreciation of Bangor Seminary for opening the way for him to enter the ministry. Six years ago Mr. Manning suffered a cerebral hemorrhage which paralyzed his left side. He is much improved now and has partially regained the use of his left arm, but he is still very lame and his hearing is impaired. He regretted that he could not be at the Seminary to celebrate the 30th anniversary of his graduation but he sent his greetings and best wishes. *(Address: 14 Martense Court, Brooklyn 26, N. Y.)*

'28—John A. Morrison has recently become minister of the Congregational Church in Thomaston, Maine. He formerly served the church in Greenville, Maine, (1951-56). *(Address: Thomaston, Me.)*

'30—A change of address for William E. Mack who is in the chaplaincy. *(Address: 6487th Supt. Sq., APO 915, San Francisco, Calif.)*

'32—Paul H. W. Olander called at the Seminary in July. He is spending the summer at Islesford, Maine, where he is summer preacher in the church and his two sons are working in Woodlawn House, Islesford, during the summer. Paul is minister of the church in Marguerita, Canal Zone, and has recently been successful in raising funds through pledges extending over a three-year period, to build a new church sanctuary. This sanctuary will be dedicated by Dr. Robbins W. Barstow on September 30, 1956. *(Address: Islesford, Me.)*

ex-'32—A change of address for Chaplain Harold A. Mercier has just been received. *(Address: 25th Inf. Div., APO 25, San Francisco, Calif.)*

'34—William R. Wright, for the past six and a half years pastor of the First Methodist Church in Bangor, Maine, has transferred from the Maine Methodist Conference to the Colorado Methodist Conference and will take up his new duties on July 1st. He will be Associate Pastor of the Washington Park Community Methodist Church in Denver, Colorado, a church with a membership of 1600, an average Sunday School attendance of 650, and large youth groups. Bill and Edna and their daughter, Elaine, spent the month of June at their cottage in North Castine, Maine, before going to Colorado. While in Bangor Bill has been very active in church and civic affairs. He was a member of the Bangor Kiwanis Club, Past President of the Bangor-Brewer Ministerial Association, Past Secretary and Treasurer of the B.T.S. Alumni Association, trustee of the Maine Methodist Conference and member of the Board of Ministerial Training and Qualifications, member of the Board of Conference Relations, member of the Board of Training of the Bangor District of Methodist Churches, Secretary of the committee for Troop 20 B.S.A., chaplain of the Civil Air Patrol, and a member of Vernon Valley Lodge F. and A. M., Sons of the American Revolution and of the Descendants of Colonial Clergy. Our best wishes to Bill and his family as they establish their new home in the west. *(Address: 1195 South Race, Denver 10, Colorado.)*

'35—E. Charles Dartnell delivered the sermon at the baccalaureate services of the graduating class of Husson College, Bangor, in June. Charlie is rendering a most effective ministry in the First Methodist Church of Brewer, where he has been minister since 1946. The church has grown and is continuing to grow under his leadership. *(Address: 70 South Main St., Brewer, Me.)*

'36—Our B.T.S. alumni may often be found in the strangest places. A week or two ago I met Charles and Mary Brown and their children at a roadside lunch stand in the vicinity of Bucksport, Maine. They were nearing the end of their vacation and were starting back home in a few days. We exchanged a word or two of greeting and got up to date on the latest happenings. It was good to see the Browns again. We miss having them nearby. *(Address: Stockbridge, Mass.)*

'39—Donald A. Scanlin and his family came to Maine this summer for a vacation and Don called at the Seminary in July. We had not seen Don for seven years and he has not changed much in appearance during that time. He had a wonderful tan from the great wide open spaces of Montana and a few silver threads among the gold on his temples.

Don is Director for the State of Montana for the Christian Rural Overseas Program, (CROP), a program of Church World Service, and in this capacity assisted in the national TV coverage of the branding of the first calf with the cross, which is the registered brand of CROP, by Governor Aronson of Montana on June 8, 1956, at the Lazy EL ranch. Don is also serving as interim Executive Secretary of the Montana Council of Churches. *(Address: Red Lodge, Montana.)*

'40—A letter from Martha Ford brings us up-to-date on the latest news of the Ford household. Allan, now 14 years old, is planning for a vacation at Philmont, an Explorer Scout Ranch in New Mexico. On this trip he hopes to stop at New Orleans, Hot Springs, Grand Canyon and perhaps a short sight-seeing trip in Mexico. The Fords recently increased their family to nine when they opened their home to friends, an army associate and his family who were unable to move into their own home until July 1st. Bill and Martha hope to visit the campus someday soon and introduce us to their two sons. *(Address: 434 B Craig Drive, Fort Benning, Georgia.)*

'40—We are very sorry to know of the illness which prevented Ralph H. Winn from conducting Holy Week services and from occupying his pulpit on Easter Sunday, the first Easter services to be held in his new church. Ralph's health is much improved and he is back at work. *(Address: 475 Weidel Road, Webster, N. Y.)*

'40—Walter E. Wyman, his wife, Barbara, and son, "Buddy" called at the Seminary in July while vacationing in Maine. Walter has accepted a call to the staff of Old

South Church in Boston. He will commence his new work as Director of Religious Education in the fall. Walter has been minister of the Congregational Church in Lee, Mass., since 1952. *(Address: 20 Park Place, Lee, Mass.)*

41—Arthur and Priscilla Rice enjoyed a post Easter vacation of a ten-day automobile trip to Florida. Raymond J. Cosseboom, '37, was guest preacher on April 8th in Arthur's absence. At the annual meeting of the Suffolk South Association of Congregational Churches, held in Norwood, Mass., Arthur was elected to the Executive Committee for a three-year term. *(Address: 28 Mather St., Dorchester, Mass.)*

43—Willis M. McLaughlin has written in appreciation of the *Bulletin*, especially of the Alumni Notes and Book Reviews. He and his family are well and happy in the work of the Whitefield Church *(Address: 26 High St., Whitefield, N. H.)*

43—Maldwyn V. Parry sailed on the *Queen Elizabeth* in June for a summer in Wales and the Near East. His itinerary will include London, Athens, Beirut, Istanbul, Rome, Florence, Geneva, Genoa, and he will sail for home on August 1st. Alice and Chris are in Jonesport while Maldwyn is away.

Maldwyn served as Chairman of Congregational Directors at Cincinnati last year; he is Chairman of the Connecticut Council of Churches Directors, and State Junior High Chairman, and also serves as chaplain at Robinson Boys' School one day each week. *(Address: 12 South Main St., West Hartford 7, Conn.)*

x-'44—Robert E. Burt, Chaplain at Norfolk Prison Colony, has been called as part-time minister of the South Acton Congregational Church. *(Address: Congregational Church, South Acton, Mass.)*

x-'45—Malcolm H. Miner has been appointed missionary to Alaska by the National Council of the Protestant Episcopal Church and will begin his duties as Rector of the All Saints Episcopal Church in Anchorage on August 1st. *(Address: All Saints Episcopal Church, Anchorage, Alaska.)*

46—After seven years of happy service in the Galewood Church of Chicago, John H. Alexander has accepted a call, effective in July, to become Minister of Visitation and Fellowship in the First Congregational Church of Wauwatosa, Wisconsin. This church has a membership of 1625, a Sunday School of 700 children and the attendance at morning worship services during the busy winter months averages well over six hundred. John will be the third minister on its staff and will preach about ten Sundays during the year. Our best wishes go with John, Donna, and their three children as they take up life in Wisconsin. *(Address: First Congregational Church, Wauwatosa, Wisconsin.)*

'48—Everett I. Campbell has recently resigned his pastorate at the Duquesne Heights Congregational Church in Pittsburgh in order to devote his full time to completing his graduate work at the University. *(Address: 4531 Forbes St., Apt. 104, Pittsburgh 13, Pa.)*

'49—Alumni and other friends will be sorry to know that Robert A. Snelling was in the hospital for treatment at the time of Anniversary Week at the Seminary and was not able to be present for the festivities. Our sympathy to you, Bob, in this unpleasant hospital experience and our best wishes for a speedy and full recovery of health. *(Address: Essex Junction, Vt.)*

'51—Frank and Laurice Allan and daughters Ardith and "Sandy" left New York City by airplane on June 25th for a summer service appointment under the auspices of the Board of National Missions of the Presbyterian Church in the U.S.A. in the Marina Neighborhood House, Mayaguez, Puerto Rico, approximately 163 miles from San Juan. The clinic at La Marina serves over 4,300 patients, many of whom, coming as they do from "a needy and crowded waterfront area of the city," receive medical care and service from no other source. The Allans hope to have an opportunity to visit other missions while in Mayaguez. They plan to return home in July and Frank will be back in his pulpit on July 29th. *(Address: 23 Knight St., Glens Falls, N. Y.)*

'53—Edward H. Dodge led the Building and Finance Committees of Sixth Street Congregational Church, Auburn, Maine, in a financial program which culminated in a service of dedication of a new religious education building on April 8, 1956. The sermon was given by President Frederick W. Whittaker, '43, and the other parts

were taken by the Rev. Frederick D. Hayes, a trustee of the Seminary, Rev. Douglas Harwood, and Mr. Dodge. *(Address: 108 Seventh St., Auburn, Me.)*

'53—Peter G. Gowing visited the campus this spring looking very impressive in his navy uniform. Peter is having a wonderful experience in the naval chaplaincy. He is really "seeing the world." *(Address: USS Greenwich Bay, AVP 41, c/o FPO, New York, N. Y.)*

ex-'53—On July 1st John R. Branden became minister of the Warden Community Church, Warden, Washington. John formerly served for two years as Minister of Parish Activities in the First Federated Church of Peoria, Ill. The Warden Community Church serves all the Protestant population of that city. Both the church and community will show rapid growth in the years ahead because they are within the area of the Columbia Basin Reclamation Project and Grand Coulee Dam. *(Address: Warden Community Church, Warden, Wash.)*

'55—Frederick A. Momenthy has been called to the pastorate of the Congregational Church of Marlborough, Conn. He was student pastor in the Rurban Fellowship, Holden and Dedham, Maine, from 1952 to 1956. *(Address: Marlborough, R.F.D. #2, Easthampton, Conn.)*

'56—William E. Flynn has recently been called as minister of the church in Poland, Me. A service of recognition was held for him in the Poland Community Church on June 10, 1956, in which the following people participated: Rev. Frederick D. Hayes, the Call to Worship; Dr. Mervin M. Deems, the Sermon; Rev. Edward H. Dodge, '53, Worship through Prayer; Rev. Walter L. Cook, the Charge to the Minister; Dr. R. L. Zerby, the Charge to the Congregation; Rev. Percy L. Vernon, the Right Hand of Fellowship; Mr. Flynn, the Benediction. *(Address: Poland, Me.)*

'56—Edwin C. Meineker is now minister of the Congregational Church of West Stockbridge, Mass. During his course at the Seminary he was student pastor of the churches in Carmel and Plymouth, Maine. *(Address: West Stockbridge, Mass.)*

ORDINATIONS AND INSTALLATIONS

ex-'46—Kingsley L. Strout was ordained as Elder by the Maine Conference of the Methodist Church in the Chestnut Street Methodist Church, Bath, Maine, on May 27, 1956. Those taking part in the service included Bishop John Wesley Lord, Rev. Alfred G. Hempstead, '20, Rev. Elwin L. Wilson and Rev. Laurence D. Porter. *(Address: Fairfield, Me.)*

ex-'51—Douglas C. Morse was installed as minister of the First Parish Church (Unitarian) in Quincy, Mass., on Sunday, April 8, 1956. *(Address: First Parish Church, Unitarian, Quincy, Mass.)*

'52—Francis C. Hawes was ordained and installed to the Christian ministry in the First Congregational Church of East Millinocket, Me., on April 15, 1956. The parts of the service of ordination were taken as follows: Invocation and Lord's Prayer, and the Right Hand of Fellowship, Rev. Warren S. Palmer; Scripture Lesson and Sermon of Ordination, Dr. Charles Gordon Cumming; Statement to the Congregation and Declaration by the Moderator, Mr. John H. Reed; Charge to the Congregation, Rev. Thomas J. W. Cornish, '24; Prayer of Ordination and Laying on of Hands, Dr. Andrew Banning; Charge to the Minister, President Frederick W. Whittaker, '43; and Benediction, Mr. Hawes. A reception followed in the church dining hall. *(Address: East Millinocket, Me.)*

'54—S. George Bovill was ordained to the Christian ministry in the First Congregational Church, Ellsworth, Maine, on April 20, 1956. The parts were taken as follows: Call to Worship, Rev. J. William L. Graham, '23; Scripture Lesson, Rev. Carl M. Kingsbury, '54; Ordination Sermon, Dr. Charles Gordon Cumming; Moderator's Statement and Declaration of the Moderator, Rev. John Manter; Prayer of Ordination, Dr. Andrew Banning; Charge to the Minister, Dr. Marion J. Bradshaw; Charge to the People, Dr. Cornelius E. Clark, '22; Right Hand of Fellowship, Rev. Alexander D. Loudon, '34; and Benediction, Mr. Bovill. Ronald Beinema, '54, and William Flynn, '56, sang in the choir for the two anthems in the service. A reception was held in the

church parlors following the service at which time Mr. Bovill was presented with an Olympia portable typewriter and a tape recorder by members of his church. *(Address: 38 Court St., Ellsworth, Me.)*

'55—Frederick A. Momenthy was ordained to the Christian ministry in the Congregational Church of West Roxbury, Mass., on June 10, 1956. The parts were taken as follows: Call to Worship, Rev. Edward F. Swansburg, '55; Scripture Reading, Mr. Lorimer P. Morrison, a member of the Junior Class in the Seminary; Sermon of Ordination, Rev. William J. Hamilton; Statement of the Moderator, Rev. M. Alicia Corea; Prayer of Ordination, Dr. Burton H Throckmorton, Jr.; Charge to the Candidate, President Frederick W. Whittaker, '43, and Benediction, Mr. Momenthy. *(Address: Marlborough, R.F.D. #2, Easthampton, Conn.)*

OBITUARIES

ex-'06—Reverend David Morrison Angell, M.D., D.D., died March 7, 1956, in Cochituate, Mass., where he had lived for the past fifteen years. Dr. Angell was born in Sunapee, N. H., December 20, 1880, attended Mt. Hermon Academy, Philadelphia Bible Institute, and Bangor Theological Seminary. He was one of the few persons in the country to have the distinction of being both physician and clergyman. The Methodist Churches served by Dr. Angell included Eddington, Maine, Maynard, Bryantville, South Boston, Framingham, Peabody, Franklin, Quincy, and Cochituate, Mass. During his early years in the ministry Dr. Angell started the study of medicine. He graduated from Boston University and Harvard University and practiced as a licensed physician for thirty-five years. For some time he combined the ministry and the practice of medicine. While serving as minister of the Wesley Methodist Church in Framingham he also was a member of the staff at the Framingham Union Hospital, and chaplain at the women's reformatory. In 1951 Burton College, Manitou Springs, Colorado, conferred upon him the honorary degree of Doctor of Divinity.

Dr. Angell was a member of the Massachusetts Medical Society, the American Medical Association, the Norfolk South District Medical Society, and Felicity Lodge, A. F. & A. M. During both World Wars he took an active part in civilian defense activities. He served as leader of 4-H Club organizations and was active in Boy Scout work. Dr. Angell recently became Pastor Emeritus of the Methodist Church of Framingham.

He is survived by his wife, Mrs. Mertie A. (Tyler) Angell, two daughters, Mrs. Marion F. Sabine of Needham, Mass., and Miss Helen Angell of Cochituate, and two grandchildren. Funeral services were held in the Gibbs Memorial Funeral Home in Cochituate on March 11, 1956.

'29—Reverend Frederick Augustus Hayes died at Garrison, North Dakota, on May 28, 1956. He was born in Fort Fairfield, Maine, October 31, 1893, and was graduated from Gordon College in 1915, and from Bangor Seminary in 1929. He received the B.D. degree from the Seminary in 1938 and the LL.B. degree from the University of New Hampshire in 1937. Mr. Hayes was ordained to the Christian ministry in the Union Church, Weymouth, Mass., on June 18, 1929. He served as student supply pastor at Grand Lake Stream, Maine, in 1928; Sandy Point, Maine, 1928; and as full time pastor at Wells, Maine, 1929-33; Penacook, N. H., 1933-40; Canton, Mass., 1940-45; Hudson, Mass. (Fed.) 1945-51; Sauk Center, Minn., 1951-55; and Garrison, N. D., 1955 until his death.

Mr. Hayes is survived by his wife, Mrs. Esther B. Hayes, a son, Arthur Frederick Hayes, and a grandson, Keith Lyle Hayes.

CORRECTION

We wish to make a correction in the obituary notice of the Reverend Andrew F. Swapp, '22, which was printed in the April issue of the *Bulletin*. Mr. Swapp is survived by his wife, Mrs. Harriet B. Swapp, 141 Geary Ave., Palatka, Florida.

BOOK REVIEWS

Professor Bradshaw Replies

Somewhat surprised at finding myself possessed of a mind after the publication of my mental obituary in the April issue of the *Alumni Bulletin,* I note an interesting change between the original and the published form of Professor Wilhelm Pauck's review of *Baleful Legacy.* In line 8 my book is called "an attack against Barth and Brunner." But the typewritten copy originally read "a devastating attack." Since the word "devastating" suggests "over-powering, highly effective," someone obviously had to scratch the word, lest my book be credited with some success.

Professor Pauck avoids the blunder made by his Union Seminary colleague who published the fact that he found my book "fascinating reading." But he also avoids giving any real information as to the thesis of the book and does not even explain its title. Instead, he descends close to diatribe. Partial explanation of his exasperation could lie in the fact that he was one of the authors of that "conglomeration of confusion and conflicting statements" called the *Basis of Union.* The pro-merger professor seems to have no aversion to "mental gymnastics based upon devious thoughts expressed in more devious language" when it suits his own purpose. Well-informed readers will recognize the quotations as from a judge of the New York Supreme Court.

My scholarly critic let his mind slip in reading my "strange, very strange book." In one sentence he asserts that "there are reasons to doubt whether what Dr. Wagner says is actually true." Then he himself repeats what is in substance President Wagner's own statement. Doctor Pauck's principle seems to be that if Doctor Wagner makes a statement it is of doubtful accuracy, but if Doctor Pauck propounds it it is necessarily true.

The reviewer charges that I offer no evidence that Congregationalists and E. and R. people have become followers of Barth and Brunner. Of course I made no generalization that this had occurred: I offered evidence that originators of this merger plan were leading promoters of this type of theology in America. Most readers would regard the summary of President Richards' article, given on page 11, as relevant evidence. I named the leaders who translated and promoted the views of Barth. And I mentioned the ardent young seminary graduate who told laymen that they might just as well get acquainted with neo-orthodoxy, because "more of us are graduating from the seminaries every year and we are taking over the Congregational churches."

Professor Pauck seems a bit bewildered by my "strange, very strange book." He accuses President Wagner of "just talking vaguely and generally" in calling this neo-orthodoxy a "more desirable and profounder theological trend." And in making his almost incredible blunder of having me agree with Doctor Wagner's unsound judgment, Doctor Pauck somehow concludes that this is *my* "first major mistake"!

Presumably clairvoyant, Professor Pauck says that I "had apparently never been concerned with the writings of Barth and Brunner until Dr. Wagner called . . . attention to them." On the same authority he adds that I "did not take the trouble to study the extensive literature in which the thinking of Barth and Brunner has been critically assessed."

Without too much sense of guilt, I admit not having read Pauck's own book, *Karl Barth, Prophet of A New Christianity?* But I did report indebtedness to Pratt, Raven, Knudsen, Sperry, and Walter Marshall Horton. Indeed, Professor Gustafson criticizes my extensive use of Horton's *Christian Theology, An Ecumenical Approach.*

My ignorance of Barth and Brunner before President Wagner sent me his statement of April 2, 1955, could be exaggerated. I had long been aware that these "giants of dialectical theology" seemed solely concerned "to make men feel their worthlessness and helplessness—the worthlessness even of the best that men think and do," as President Richards approvingly wrote in commending a volume of Barthian sermons in 1934. I confess and admit that had I read much more of such "great" sin-ridden theology, I could easily have developed some measure of sympathy with Whitehead's dictum that "Christian theology is one of the great disasters of the human race."

In Free Churches and Christian Unity, I quoted Pauck's prediction that leaders of the churches will eventually recover a proper sense of history, and that Barthian and neo-confessional theologies will then be viewed as impossible. Personally I see no reason for delaying my attack on this anti-rational and pessimistic theology until the tide has turned against it. Long ago it was wisely observed that "the longest sword, the strongest lungs, the most voices, are false measures of truth." Indeed, in the ultimate questions of faith and philosophy alike, numbers are almost irrelevant.

Surely Professor Pauck need not document

is charge that I have attacked neo-orthodoxy ith inadequate weapons. My incompetence ere is admitted and obvious. It is my grave isfortune that Union Theological Seminary warded me its summa cum laude before Proessor Pauck arrived to give me adequate arms. ut had I nothing but a slingshot I would use hat with what power and skill I could. To itical evaluation of this "more desirable and rofounder" theology I can bring only a deotion to truth, reverence for the teachings of esus, and respect for reason, all of which I nd signally absent from the theology against hich I launched my "devastating attack."

MARION J. BRADSHAW

SO SEND I YOU

y Ruth Isabel Seabury. Christian Education Press, 1955. 111 pp. $1.50, cloth; $1.25, paper.

This is a textbook of Christian discipleship ritten by one whose faith and life have been benediction upon all who knew her; multiides will be grateful that Ruth Isabel Seabury rote this testament before her earthly pilgrimge was ended. Whoever reads this work will ever again hold a narrow view of the Church f Christ. Whoever reads will never again oubt the validity of Christian missions. Whoever reads will gain new appreciation of the gnificance of Christian social action. Whoever eads will be inspired toward a deeper experince of Christian unity.

Preachers will find in this volume many serion illustrations from events in Christian comunities around the world. Each chapter conains unusual quotable material. The book will erve as an excellent text for study by missionry committees. The author's theology will e helpful to ministers and laymen alike. Young eople will be challenged by the adventure and ision recorded on its pages. Questions for disussion are listed at the end of each chapter. 'ypical chapter titles are these: "Why Misons At All?"; "The Church Is A Mission"; The Marks of the Church Today"; and "The)iscovery of Unity in Mission."

FREDERICK W. WHITTAKER

CHRISTIAN ESCHATOLOGY AND SOCIAL THOUGHT

y Ray C Petry. Abingdon Press, 1956. 415 pp. $5.00.

This is a book that needed to be written, nd the need has been admirably met. There is a misconception in some circles that a devotion to God's Kingdom, and an eschatological hope diverts concern from this world and the problems of an earthly society. This was caricatured in Dickens' Mrs. Malaprop, who had her attention so focussed on distant Africa, that she failed to care for her neglected children. Professor Petry effectively discredits this assumption.

As indicated by the subtitle "The Relationship of the Ultimate Community to the Present Social Order," the thesis of the book is that "the conscious and unconscious Christian response to the distinctive claims of the temporal and eternal societies has set them in a focus of inseparability and casual interconnection." (p. 7) Maintaining that Christianity, to the Protestant Revolt at least, is primarily eschatological, the author asserts the following implications of Christian eschatology: (1) that the present order must be replaced by, not just modified by, a final one; (2) that the present order must grow out of the future more than it grows out of the past or gives rise to the future; (3) that the future kingdom, while served by the known present and past, makes—and is not made by—the present and the past; and (4) that the social present is under the demands of the social future.

The author then traces the history of Christian eschatology as it "elicits" the character of successive social structures. The Kingdom of God, he holds, "comes first in all of Jesus' teachings." It meant that his followers must order their lives according to the community which God is currently setting up in the universe as the model of all social relations. The book follows two major themes, viz: the response of temporal society to the Eternal Kingdom, and the Ecclesiastical Community as servant of the Eternal Kingdom in the temporal world. The bearing of these themes on the unity of the church, the priesthood, the mystical body of Christ, and the body politic, makes exciting reading.

The style is sometimes too intricate. But the book supplies a wealth of research and information, drawn from a bibliography that would stagger anyone but a thorough scholar.

ANDREW BANNING

THE NIHILISM OF JOHN DEWEY

By Paul K. Crosser. Philosophical Library, 1955. 238 pp. $3.75.

It was to be expected that a philosophy as radical as that of John Dewey, would precipitate a critic who could carry Dewey's own

brand of logic through to argue that Dewey really had no philosophy at all. Now that the tide of Dewey's pragmatism is ebbing, it seems almost too easy to point out that the major issues of classical philosophy are dissolved in the relativism of Dewey's position. This is the task Paul Crosser attempts to carry out.

The author begins with Dewey's attempt to eliminate all discontinuity, as between individual and environment, between cognitive experience and other experiences, and draws the conclusion that the end product is an indefiniteness and indeterminableness which can only be designated as nihilism. There is no distinct knowledge factor in experience, since the only qualities distinctive within experience are enjoyment and usefulness. The latter turns out to be primarily a relation to other experience. The author then proceeds to show that this absolute relativism of Dewey dissipates any rational elements in either natural or social sciences, in aesthetics, and in education itself. The result is the "degradation of knowledge."

Mr. Crosser's zeal, frequently requiring the use of irony, leaves the impression that he has taken unfair advantage of some of Dewey's statements. Dewey set up some restrictions for his own relativism, which the author chooses to ignore. Nevertheless he has the right to turn Dewey's logic on his, i.e. Dewey's, thought and disclose its inherent nihilism. Perhaps he is justified in asserting that Dewey's "cognitive devolution constitutes no less than a bid on Dewey's part to arrest an advance of the rule of reason." (p. 84)

ANDREW BANNING

OVER HIS OWN SIGNATURE

By Leslie D. Weatherhead. Abingdon Press, 1955. 155 pp. $2.50.

Dr. Weatherhead has written an "autobiography" of Jesus. This collection of sermons is based upon the "I am's" of Christ: "I am the way . . .," "I am the door," "I am the Good Shepherd," etc.

Twelve of Weatherhead's texts are taken from the Fourth Gospel. The question might be asked whether these are the meditations of a devout mind or whether they are the words of Christ. The preacher answers that the meditations are at least based upon the words of Christ, and quotes Frederic Greeves in *An Approach to Christian Doctrine* to the effect that "the clear statements recorded in the Fourth Gospel are supported by the very earliest records of His teaching that we possess." After reading the sermons it is difficult to believe that they in any way distort the Master's portrait.

The chapters are brimful of warm-hearted preaching, and will not fail to bring the reader a deeper insight into the Christian faith. Weatherhead provides nothing startlingly new but he does achieve what all preachers strive to achieve—a delightful freshness.

WALTER L. COOK

FROM FAITH TO FAITH

By B. Davie Napier. Harper, 1956. 223 pp. $3.00.

This book is an important attempt to discover and present the essential unity underlying the diverse strands of the Old Testament. The biblical scholars of the last century separated many elements, strata, and sources within the individual books. Without the fruits of their effort and minute analysis, modern Old Testament scholarship is unimaginable. But the biblical scholars of the last century failed to see the whole, to find a central unifying theme within the Old Testament. Professor Napier's book belongs to the new chapter of biblical scholarship which undertakes the task of integration without disregarding the results of literary criticism.

Professor Napier conceives the Old Testament as the literary expression of the faith of Israel. The author's conviction that the unity of the Old Testament is secured by the continuity of the faith of Israel is expressed in the title of his book. He views the Old Testament faith in six main themes: 1.) faith in God the Creator, 2.) recognition of the sinfulness of human nature, 3.) faith in a divine judgment in history, 4.) covenant faith, 5.) faith in God the Lord of redemption, and 6.) an eschatological expectation of the consummation of God's absolute sovereignty. This faith is traced—in five essays—through the different literary forms of the Old Testament, through myth, legend, history, prophecy, and law.

This reviewer sees the strength of this book in its first two essays where myth and legend are discussed. These essays are most profound in their understanding of the literary forms of myth and legend as vehicles of the faith of the covenantal people. The book is filled with reverance and empathy toward the Old Testament faith. It is also a rewarding experience to see that the scapegoat of literary

riticism, the editor (R) of the Pentateuch is ecognized as a mature theological thinker.

This is a very important contribution to Old Testament scholarship. No thoughtful student f the Bible can afford to ignore this work vhich opens new vistas of the Old Testament.

STEPHEN SZIKSZAI

CONFUCIUS—HIS LIFE AND TIME

y Liu Wu-Chi. Philosophical Library, 1955. 189 pp. $3.75.

Confucius through the centuries has been: grossly misrepresented"; his true self appears imly; the facts of his life and even his words ave been "distorted." And this has happened despite the fact that the original records have been available for a critical realistic reconstruction of "his life and time." Accordingly it has been the author's endeavor to rediscover the historical Confucius, and to restore him "from his mummified state into a man of flesh and blood." Liu Wu-Chi found his effort richly rewarding: "Now I seemed o see him as he moved about in the feudal ociety of his time. I entered into his personality and discovered his foibles as well as his irtues. I deplored his intolerant attitude toard women and serfs; I revolted against his riggishness at court; I laughed heartily at his uixotic fight against the rising forces of a reat social upheaval; and I was more than elighted and warmed by the genial and inpiring manner in which he led the younger eneration and in fact, the whole Chinese eople towards a truer way of living." The auhor concludes that Confucius was: "the greatst teacher of antiquity . . . the epitome of a reat culture, a man who preserved for posrity the treasured heritage of ancient China, nd who established the remarkable tradition f Chinese scholarship, a tradition so far unaralleled in the intellectual history of the orld . . . and his dream of a Great Commonealth, the noblest and yet the most practicable topia which the human mind has ever conived, and towards which all human effort ho uld be constantly directed."

This little book is delightfully written; the arrative of Confucius' life and times is rearkably concise and clear; the anecdotes of onfucius and his pupils are charming; and ere is a particular interest and value for the Vestern reader, in that the book expresses so faithfully a distinctively Chinese point of view with reference to religious and ethical questions.

CHARLES GORDON CUMMING

SCIENCE AND MODERN LIFE

By Sir E. John Russell. Philosophical Library, 1955. 101 pp. $2.75.

In this timely essay, Sir John Russell presents a cogent survey of the manifold changes which science and technology have wrought in our society. He finds our generation confronted with such perplexing problems as, the too rapid depletion of natural resources; the inequitable distribution of food supplies in an ever growing population; the awesome availability of atomic power; the amazing electronic devices which may displace unskilled workers; and finally, advances in psychology which subversively used can control the minds of men.

These problems and others, that we fail to solve, will be our major legacy to posterity. However, some consolation may be derived from the thought, that through our discoveries in science we will provide some knowledge that will aid our children in the solution of the difficulties we have created.

Science and technology will continue to raise new social and ethical problems which they cannot answer, but for which answers must be found. The author proclaims that, "more and more it is realized that the solution lies in a more effective infusion into our lives, of the spirit of Christianity."

CARL M. FLYNN

Orono, Maine

THE WEEKDAY CHURCH SCHOOL

By Erwin L. Shaver. The Pilgrim Press, 1956. 154 pp. $2.50.

There is a book of "1000 Garden Questions Answered." Such might be a subtitle for this book: one thousand questions answered regarding the weekday church school. It is a very comprehensive book, and yet very readable for "professional" and lay person alike. It begins at the "grass-roots" of a school,

what it is, why it is important, and its legal aspects. Then it moves forward through planning for it, its curriculum and teachers, and the administration and financing of such a program. It deals with its place in the midst of community agencies, and the winning of community support. Its emphasis is that its standards must be as high and in the pattern of the public school: careful planning, well-trained and well-paid teachers, and sound materials. The difference between the two is noted: that its teaching must be deeply rooted in faith in God, and its teachers should be personally so grounded in faith. Therefore it is a practical book, but it is also a heart-and spirit-lifting book, opening wide vistas of work with youngsters in our nation, many of whom have never known the richness and security of a firm faith in God.

MARY C. CLAPP

Windsor, Mass.

IF TEACHING IS YOUR JOB

By John Leslie Lobingier. The Pilgrim Press, 1956. 154 pp. $2.50.

"Why ask me to teach? I know nothing about teaching." Everyone who has sought to recruit teachers for Sunday School classes has had to leap that hurdle. No miracle can be performed, for learning to teach is a life-time job, but a book such as this goes a long step towards answering such a query. One teacher commented, after reading this book, "It is excellent for someone just starting to teach, and very valuable to one who has been teaching for years. It would be especially helpful in getting at the source of a problem. I want to read the book again." It is indeed a practical book, brimming over with ideas in all phases of teaching, and to all ages from "the wee-est" to adults, and step-by-step suggestions in planning, use of such skills as discussion, story telling, and activities, and in its dealing with ever-present problems. It has spiritual uplift for "greenhorn" and well-seasoned veteran alike. "If teaching is your job" you will want to read this book once, twice, many times—and each time you will grow a little more as a teacher!

MARY C. CLAPP

Windsor, Mass.

AN ADVENTURE WITH PEOPLE

By Ferris E. Reynolds. Christian Education Press, 1954. 96 pp. $1.50.

Are you looking for a good guide for new teachers or for a training session? Ferris Reynolds presents teaching as an exciting and rewarding adventure and he does so in three important phases: (1) The teacher and his task; (2) The training workshop; and (3) In the classroom. The author gives good insight into Jesus' plan of teaching and he also makes a clear suggestion of how the individual teacher may evaluate himself and the student. I realize it is difficult to tell a volunteer teacher "how he should teach," but here is a clear-cut, direct guide as to what makes a good teacher and how this teacher can better his understanding of the task and his approach to the classroom. This book contains much food for thought and presents a good guide for discussion.

MALDWYN V. PARRY

West Hartford, Conn.

BEING AND NOTHINGNESS

By Jean-Paul Sartre. Philosophical Library, 1956. 638 pp. $10.00.

It is of course impossible to do justice to this voluminous and highly technical book in a short review. It has as a sub-title "An Essay on Phenomenological Ontology" and has affinities for the great tradition from Aristotle to Hegel, Husserl and Heidegger. Being has two forms, the *en-soi* or "in-itself" and the *"pour-soi* or "for-itself." This polarity is not unlike the Cartesian dualism of thought and extension, but the *pour-soi* is always dynamic, and the *cogito* is not the cognitive but a pre-cognitive *cogito.* Speculation begins in the certainty of the *cogito,* the immediate grasp which consciousness has of itself. The task of Ontology is to discover the nature of these two kinds of Being, their relation to Being in general, and what forms of conduct reveal these relationships. *Pour-soi* in its most simple sense is consciousness, and is always consciousness of something. *En-soi* is the transphenomenal Being or the object of knowledge.

In an attempt to understand and resolve

this apparent duality, the relation of consciousness, temporality and nothingness to Being is examined. Since consciousness gives meaning to the world the idealistic element is uppermost, but the world also consists of brute stuff or trans-phenomenal objects which are just what they are. Problems concerning the ontology of man's being, his freedom, anguish and sense of responsibility are examined. What men have in common is not an essence or "human nature," for existence precedes essence. This simply means that man finds himself in a situation, with freedom, facing certain possibilities, and must choose, and in choosing is responsible, for he is choosing himself. The concept of nothingness which is a kind of non-Being is quite central to the system. Man is the being through which nothingness came into the world. Nothingness arises through human freedom (not freedom in the ordinary sense) but the freedom which manifests itself through anguish (of the Kierkegaardian type) anguish before myself. Negation in its root form arises from the possibility of the "possibles" not being realized. Yet the paradox exists that nothingness is also a revelation of Being.

In his treatment of existential psychoanalysis Sartre rejects the Freudian unconscious as well as its psychological determinism. The *pour-soi* makes itself by choosing future possibilities and projecting itself toward those chosen ends. Values arise as the *pour-soi* constitutes objects and ends as desirable. Bad-faith is the action through which one may seek to escape the responsibility of freedom, of being a *pour-soi*—it is an attitude of negation toward the self, the possibility of one being false to himself.

HERBERT L. SEARLES

Los Angeles, California

IMPERIAL WOMAN

By Pearl S. Buck. The John Day Company, Inc., 1956. 376 pp. $4.95.

Imperial Woman is Mrs. Buck's account of Tzu Hsi, last Empress of China, from her childhood in Pekin, to her rise as the power behind three successive emperors, until she herself assumed the Dragon Throne. The background is drawn in fascinating detail—golden satin, sweetmeats in porcelain dishes, jewels, and sleeve dogs. Still more interesting are kowtowing princes and emissaries, eunuchs with fetid breaths, and concubines from whose ranks Tzu Hsi herself arose.

Mrs. Buck calls her book a novel and writes as the omniscient author who understands every thought and emotion of the Empress. She includes no bibliography.

PERCIE TURNER

Orono, Maine

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

The Bible

BROWN, ROBERT. The Bible Speaks to You

NEIL, WILLIAM. Rediscovering the Bible

NILES, DANIEL. Reading the Bible Today

Biography

AXLING, WILLIAM. Japan at Midcentury: Leaves from Life

BEATTIE, WILLIAM. Marsden of Alaska, the Story of Alaska's Foremost Missionary

CARTWRIGHT, PETER. Autobiography of Peter Cartwright

FRIEDMAN, MAURICE. Martin Buber

IREMANGER, F. A. William Temple his Life and Letters

LAUBACH, FRANK. The Greatest Life: Jesus Tells His Story

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